Vedānta

According to Maharishi, the Brahma Sūtras are like a tall building where each floor is self-sufficient and also based upon the floor below it. In that way, each sūtra is about Brahman and is based upon one word in the previous sūtra. For the first group of sūtras, Maharishi indicates which word in the previous sūtra forms the foundation for the next sūtra.

अथातो ब्रह्मजिज्ञासा

Athāto brahma-jigyāsā

atha now *ataḥ* from here *brahma* Brahman *jigyāsā* the desire to know

Now, from here, the desire to know Brahman.

Brahma Sūtra 1.1.1

जन्माद्यस्य यतः

Janmādyasya yataḥ

janma birth *ādi* etc. (maintenance and evolution) *asya* of this (world) *yataḥ* from which

From which comes the birth, etc., of this.

Brahma Sūtra 1.1.2

Refers back to *Brahman* in the previous sūtra.

Meaning: Brahman is the source of the birth, maintenance, and evolution of this world.

शास्त्रयोनित्वात्

Shāstra yonitvāt

shāstra scripture *yonitvāt* source

On account of being the womb of the scripture.

Brahma Sūtra 1.1.3

Refers back to *janma* (birth) in the previous sūtra. The womb is the source of birth.

Meaning: Brahman is the source of scripture.

तत्तु समन्वयात्

Tat tu samanvayāt

tat that *tu* but *samanvayāt* from harmony

That is from harmony.

Brahma Sūtra 1.1.4

Refers back to *shāstra* (scripture) in the previous sūtra.

Meaning: Brahman (*tat,* that) is from the harmony of the scripture, summarizing all of scripture. The knowledge contained in the Vedas is not separate from their source, Brahman. Brahman is a wholeness which is more than the separate parts of scripture put together.

Only when a person experiences harmony can she or he understand Brahman fully. From the harmony of Unity Consciousness comes understanding of Brahman.

ईक्षतेर्नाशब्दम्

Īkshater nāshabdam

īkshateḥ because of cognition *na* not *ashabdam* opposed to scripture

Because of cognition not opposed to scripture.

Brahma Sūtra 1.1.5

Refers back to *samanvaya* (harmony) in the previous sūtra.

Meaning: The synthesis of scripture presents cognition (īkshateḥ), consciousness, as the source of life. Brahman has the quality of cognition, consciousness, and so can see (īkshateḥ). Brahman is therefore self-referral, having a knower, known and process of knowing. This creates infinite dynamism, which is the source of creation.

गौणश्चेन्नात्मशब्दात्

Gauṇash chen nātma shabdāt
gauṇaḥ secondary *chet* if *na* not so *ātmā shabdāt* because of the word Ātmā

If it itself is secondary, not so, because of Ātmā.

Brahma Sūtra 1.1.6

"It itself" refers to cognition (īkshateḥ) in the previous sūtra.

Meaning: Cognition of anything at all is not a duality because everything is within Ātmā, the Self. Cognition happens within the cognizer. Nothing is secondary. Everything is the Self moving within itself. Brahman has nothing to do with anything outside itself.

तिन्निष्टस्य मोक्षोपदेशात्

Tan nishtasya mokshopadeshāt
tan in that *nishtasya* for him who is established *moksha* of liberation *upadeshāt* owing to the teaching

Owing to the teaching of liberation for him who is established in that.

Brahma Sūtra 1.1.7

Refers back to *Ātmā* in the previous sūtra.

Meaning: For the person established in that (*Ātmā*), the teaching is that there is liberation (*moksha*), which Shankara defines as absolute, eternal, all-pervasive, devoid of modification, eternally

contented, without parts, self-luminous, unapproachabe by merit, demerit or their fruits, beyond past, present, and the future, the final release.

हेयत्वावचनाच्च

Heyatvāvachanāch cha
Heyatva separation *avachanāt* there is no word *cha* and

And because there is no word for separation.
Brahma Sūtra 1.1.8

Refers to liberation (*moksha*) in the previous sūtra.

Meaning: In liberation there is no separation of the Self and non-Self. Liberation is one wholeness, where nothing is abandoned.

स्वाप्ययात्

Svāpyayāt
On account of coming into one's own.

Brahma Sūtra 1.1.9
Meaning: A person returns again to the place where she has started (the Self). The goal is one's own source.

गतिसामान्यात्

Gati sāmānyāt

gati motion *sāmānyāt* because of the sameness

Because of the sameness of motion.
Brahma Sūtra 1.1.10

Meaning: Does the Self overtake the world or is the world integrated within the Self? Is the Self within all beings or are all being within the Self? The motion (*gati*) is the same, both proceed towards each another.

श्रुतत्वाच्च

Srutatvāch cha

srutatvāt from the core of shruti *cha* and

And it comes from the core of Shruti.

Brahma Sūtra 1.1.11

Meaning: From the shruti comes both knowledge and experience, which are the same at the level of Veda. Consciousness is both knowledge and experience. From the unification of knower, known, and process of knowing, comes knowledge and experience. Experience comes from the knower and knowledge comes from the known.

आनन्दमयोऽभ्यासात्

Ānandamayo 'bhyāsāt

ānanda bliss *mayaḥ* full *abhyāsāt* through practice

Brahman becomes blissful through practice.

Brahma Sūtra 1.1.12

सर्वत्र प्रसिद्धोपदेशात्

Sarvatra prasiddhopadeshāt

sarvatra everywhere *prasiddha* evident *upadeshāt* through teaching

Through teaching one knows it is everywhere evident.

Brahma Sūtra 1.2.1

अत्ता चराचरग्रहणात्

Attā charāchara grahaṇāt

attā eater *chara* moving *achara* unmoving *grahaṇāt* from devouring

Whole Prakṛiti is eaten up—Brahm is the devourer of all diversity.

Brahma Sūtra 1.2.9

प्रकरणाच्च

Prakaraṇāchcha

From the context, from the sequence.

Brahma Sūtra 1.2.10

धर्मोपपत्तेश्च

Dharmopapatteshcha

Dharma arises from there; that is the origin of Dharma.

Brahma Sūtra 1.3.9

कम्पनात्

Kampanāt

From the self-referral impulse.

Brahma Sūtra 1.3.39

एतेन सर्वे व्याख्याता व्याख्याताः

Etena sarve vyākhyātā vyākhyātāḥ

etena by this *sarve* everything *vyākhyātā* is expressed *vyākhyātāḥ* is expressed

By this, everything is expressed.

Brahma Sūtra 1.4.28

एतेन योगः प्रत्युक्तः

Etena yogaḥ pratyuktaḥ

etena by this *yogaḥ* yoga *pratyuktaḥ* is expounded

By this, Yoga is expounded.

Brahma Sūtra 2.1.3

विभागः शतवत्

Vibhāgaḥ shatavat

In the division of one hundred is Brahman.

Brahma Sūtra 3.4.11